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3. How far have the various types of boys' clubs been successful? What are their limitations?

4. What part of his time and energy may the minister devote to the specific leadership of boys?

5. What is the wise co-ordination of the church and the Y.M.C.A. in work for boys and for young men?

6. How far shall we recognize the "gang" in religious education? Is it a fundamental social unit?

7. What attitude shall we take today toward youthful interest in the various popular recreations and amusements?

SOME FURTHER WORKS

G. Stanley Hall, *Adolescence* (2 vols.), or the shorter work *Youth, Its Education, Regimen, and Hygiene*.

Chamberlain, *The Child*.

Caroline Latimer, *Girl and Woman*.

John L. Alexander, *Boy Training*.

Willson, *The American Boy and the Social Evil*.

Jane Addams, *The Spirit of Youth and the City Streets*.

J. Adams Puffer, *The Boy and His Gang*.

William B. Forbush, *The Coming Generation*.

Official Handbook, Boy Scouts of America.

Official Handbook, Campfire Girls of America.

SUGGESTIONS TO LEADERS OF CLASSES USING THE ORIGIN AND TEACHING OF THE NEW TESTAMENT BOOKS¹

At first glance there would seem to be little unity in the content of the books to be reviewed during the coming month. There is a genuine point of contact in the situation out of which these books arose. They should first be examined by the leader with special reference to what each reflects of the difficulties of the Christians in the post-Pauline period. Close study will also be worth while in order to determine the distinctive interpretations of the principles of Jesus by these early followers. The religious value of these books will lie in a study of the courage and candor with which their writers assailed the evils of their day, and instructed and exhorted their fellow-Christians, and also in our own effort to estimate these interpretations and to reinterpret these same principles of Jesus in the light of modern thought.

In handling the *letters* treated in this period the leader will not meet with pre-

suppositions on the part of the class. The approach to the Book of Revelation, however, must be particularly guarded on account of the superficial familiarity of the group with this book, and the traditional associations which have gathered about it. It is essential that the class approach the study of this unique book with an open mind and the leader should carefully prepare the way for such a condition, by emphasizing the historical situation and discussing the whole question of apocalyptic literature. A careful study of the work of this month is the best possible preparation for the last subject of the course, the Gospel of John and the letters which bear his name.

Program I

Leader: A brief survey of the great persecutions of the Christians through the centuries and their causes.

Members: (1) Selections from First

¹ The suggestions relate to the ninth month's work, the student's material for which appears in the *Biblical World* for May and may be obtained in pamphlet reprints for use with classes. Address: THE AMERICAN INSTITUTE OF SACRED LITERATURE, The University of Chicago.

Peter which reflect a condition of persecution of the Christians, and the consolations which the author offers; (2) the Letter to the Hebrews—its authorship and purpose, and a condensed statement of the exhortations which it contains; (3) the letter of James—an analysis, the danger which the author is trying to meet, the incentives which he suggests; (4) the apocryphal Book of Enoch.

Question for discussion: Is it important that we should know exactly who wrote each of the books included in the study of the month?

Program II

Leader: A brief presentation of the history of the interpretation of the Book of Revelation.

Members: (1) The seer's vision of the giver of the Revelation 1:9-20 (a reading); (2) the seven churches—their location, a paraphrase in plain language of the message to each; (3) selected readings of passages from the Revelation indicating the final triumph of Christ and his kingdom.

Question for discussion: If true peace

and joy come out of tribulation is it a disaster, or, in other words, can there be strength in Christian faith and Christian character which has not endured tribulation?

REFERENCE READING

Weizsacker, *The Apostolic Age of the Christian Church*, pp. 160-205; McGiffert, *The Apostolic Age*, chaps. i and vi; von Soden, *The History of Early Christian Literature*, chap. iii; Weiss, *A Manual of Introduction to the New Testament*, II, 1-174; Peake, *Critical Introduction to the New Testament*, pp. 72-100; Julicher, *Introduction to the New Testament*, pp. 148-74, 201-41, 256-91; Moffatt, *Introduction to the New Testament*, pp. 318-72, 420-74, 483-514; Scott, *The Apologetic of the New Testament*, pp. 193-210; Wrede, *The Origin of the New Testament*, pp. 102-29; Bigg, *International Critical Commentary*, St. Peter and St. Jude; Lumby, *The Expositor's Bible*, Epistles of Peter; Major, *Epistle of St. Jude and Second Epistle of Peter: New Century Bible*, the general epistles and Revelation. *The Bible for Home and School*, volume on Hebrews; *Cambridge Bible for Schools and Colleges*, volumes on St. Peter and St. Jude, and Revelation; see also Hastings' *Bible Dictionary* for articles on all books considered.